

M-252  
Tuesday Nov. 21, 1961

Played on Thursday March 8, 1962

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Hilda and Robert Gardiner  
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QUESTION: (May Ripps) You mentioned something the other day to Don about people in the work: that we all have certain limitations, and that we reached a point at a time that is as far as we can go because of these limitations. And then, of course, the next question come up, that we have to learn to do something. You mentioned also that it was because of the instrument we have to work with. Well, then you would have to do something to make your instrument more useful so that you could broaden it. So you stop and you don't stop.

ANSWER: Who brought up the question originally? Don?

QUESTION: Don, last night. And you asked him how he was.

ANSWER: You know very often we think that that is a very good excuse.

QUESTION: Yes. Well, I wonder ... I can't say I wonder but I realize sometimes if it....

ANSWER: I remember now. He asked a question but I made a general statement that what can happen is that all these various things are, of course, involved: that is, the instrument, the ambition, the amount of energy that is available, that particular difficulties through which one goes, sometimes a little easier - sometimes a little more difficult. But, I think that all of that, particularly for people who are just starting comparatively, they don't reach that point so easily. And then when they become interested in it, then they find in it a little bit of an excuse of 'well, after all, it can not be helped so I don't have to do anything because I can not do it and it is my nature' and things of that kind. So, for the time being, as far as work is concerned, we don't consider it. From a theoretical standpoint, if you want to consider it, it is

quite right. There is a certain limit; the same way as our eyes have a certain limitation to see a certain section of the spectrum. We can not see the infra red, we cannot see the ultra violet. The same way as your eyes can hear only a certain amount of vibrations which (----?). The capacity of one's mind is also limited to the amount of vibrations that are possible in the mind itself. And that depends, naturally, on the condition of ~~the~~ how different people are and how their minds function. And sometimes a mind can be quite facile and another mind is a little sluggish. So, there are certain people who have more trouble than others simply because of the condition of their mind. Or where they have a bad mind, you might say, as far as work is concerned, that they have some difficulty, maybe there is a compensation in them that they have a better heart than some of the others who have such a high intellectual mind. All in all, I think it equalizes more or less. But, the fact remains, that there are limitations to one's mind as well as to one's emotional range. Now, if one comes really to that, that is, to that point, if you believe that you have reached it, that you have made all the efforts you possibly can make, that you really have tried everything you do know in your mind to put to practise. It's a long way off, but let's assume theoretically that that is the case. Then the question is: How can I now make my mind more perceptive or changed in a different way from what it is at the present time and thereby increase the range of my mind. I can give it more exercise for one thing, because minds are usually a little bit sluggish or they are not as yet used to certain things. If I don't study mathematics for a little bit of a time, and, even if in the beginning I may be very good in mathematics, I get sluggish and a little rusty. And what is necessary is to give it a certain exercise to come back again to the place where I

was before. So that is, in the first place, necessary for every-  
one to see that they exhaust the mental possibilities to the  
greatest extent that they can and not to wait until, or by saying,  
defeat their own purpose by believing that they have already  
reached it. They have to continue to assume that they have not as  
yet reached it, and continue to try to work as well as they can  
in a variety of different conditions. So, for the first place,  
it is the way the mind is. The second place is the conditions  
in which the mind will operate. And there are certain conditions  
which are very favorable and other conditions which are not. Some-  
time, it is necessary to give the mind something to do, so that  
another part of the mind can start functioning in this way of try-  
ing to become aware or observant. And again, it depends on the  
person what the conditions are that are necessary for that kind  
of environment. And it is not true that if everything is quiet  
that the mind will function better. It is just a little bit the  
other way. A mind has to be occupied with certain things of a  
certain regular nature and then another part of the mind can con-  
tinue with whatever this work is that we are trying to do. But,  
if I go outside and sit in contemplation of nature, and everything  
is quiet, absolute quiet, or that I am, let's say, on a starry  
night at this time of year, and I stand outside and I watch the  
stars and there is silence around me, it is not a very good time  
to work. I have to have just a little bit of friction that makes  
my mind move and if I can be, I've mentioned this once before, if  
I can be in a restaurant where there is a little bit of noise, of  
something that takes place and occupies my mind and keeps my  
mind, as it were, moving, it is then easier for another part of  
my mind to join in the general movement because there is a certain  
activity going on right next door. And it is usually that kind

of condition which is much more conducive to work. But I have to find the limit of how much noise I can stand without drawing my attention away. So, you see, it becomes quite personal. Now, let's assume that all these various factors are satisfied and I still reach the conclusion that my mind is not as yet the way it ought to be, or I wish it to be different. The only way by which I can change is by being exposed to a different kind of food. For instance, if I feed my mind on impressions which I try to make conscious for myself by trying to be aware of them, or rather, when I receive impressions when I am awake, then there is a certain possibility that such impressions, which represent energy for me, are at that time, when I become awake, changed into a different form of energy. And, we sometimes say, changed into a different rate of vibration. Now, when these rates of vibration which are gradually changed into a higher rate, are in the presence of the mind's matter, then the mind starts to accommodate itself to the necessity of such vibrations. And, in that way, the re-arrangement of the molecules of the mind become a little different and they then then become a little more open or porous to the increased rate of vibrations which I get when I make or try to make influences which now reach me, more conscious. That, of course, is a slow process. But necessarily the only way by which my mind actually can change in range. And then, if I have more of that kind of capacity, it can contain more. Now, for that, there is another condition that is necessary. Many times my mind is occupied with a variety of ordinary things which do not ~~be~~ amount to anything at all, but simply occupy space. And when we talk about the necessity of purging one's mind in the form of relaxation of the mind, it is necessary to get rid of a lot of extraneous material that really

doesn't belong there altho it has lodged there and I have allowed it to take a place. But we have to be a little bit more, well, let's say, ferocious about that; a little bit more wishing to put something to your mind of not allowing. You have to be stronger. You have to really not want to tolerate it. And in that way, I think one's mind can change a great deal because the capacity ~~of~~ will increase and, therefore, the same amount of number of vibrations can increase without having to change the rate of vibration. A mind is a very difficult substance and it is extremely difficult to find out how one can change it. It belongs to the realm of trying to observe one's mind and the functioning of a thought process ~~or~~ a mental process. And, you know, I've postponed trying to become objective towards one's mind until one has a method of becoming objective towards one's physical body first. If I know what is involved in that particular process, of the way to become conscious regarding my own existence physically, then I have a method which, if I want to apply it to something else as an object, and in this case my mind, I don't have to spend the energy anymore trying to learn the road. I have already a certain extension of my mind which will then enable me to focus it on the functioning of the other part of my mind ~~which~~ continues in the regular way.

QUESTION: You just put that aside? We just observe the physical body for the time?

ANSWER: Well, I wouldn't say that I put it aside. I think it is something that logically will start to develop when the other starts to grow sufficiently large. You know it a difficult thing to understand that, because if one believes that work proceeds in the form of octaves, one believes that when one octave is finished, that another one starts. In reality it is not like that. There are

various octave which will start to develop someultaneously but they will start at different points. When I strike a Do in one octave, it can go to Re or Mi, and, parallel to that, another octave will start but on a different kind of scale. And, if you remember the diagram we had of the three bodies: It is very much like that but the lines don't run horizontal; the lines run diagonal. So, if I start in one, I start to observe my body, that is one octave. With that, I have to have already a wish to observe and I've struck a note which belongs to a Do of an emotional center. Now that will not develop because the energy will go in trying to become aware of my physical body. But, when I do this, then there is an onfluence from the development of this octave on to the next one having to do with my emotional center, and also having to do with my intellectual center. And the progress is that as if there are three Dos that are connected which horizontally influence each other and where the emphasis is on the first one but the second profits by it and the third profits by it. So, when I when I start to observe myself physically, I can not help but already influence my emotional attitude towards it. And, I become already a little bit more familiar with a functioning in my emotional center. And, in reality, when I try to observe in such a way that I start with a clarity of thought in my mind, I already strike then the note Do which is necessary for further observation of my mental functions. So, I can not say that one follows the other. One is dependant on the other. It is parallel but it is not the same horizontal line. And, the effect when I start to work, becoming aware of my physical body, I gradually, in that process, become aware of a clarity of emotions and also my mind starts to clarify itself, because it sees that for this effort of becoming aware of my physical body, it is ~~unnecessary~~ quite unnecessary to



have an enormous quantity of what I call sawdust in mind which is not at all related to the observation process. You can say it in another way. If I ~~try~~ look at my body, I introduce into myself the totalit of myself, something of the kind of food which I simply call making impressions conscious for myself. This food goes ~~again~~ in the first place to something in me that is not developed. That is my subconscious. But, as a result of that subconscious growing, it becomes more and more apparant that it is closer to the surface, or, to say ot another way, that the way to reach it, the covering that now exists, has become ore and more transparent. so that gradually, this subconscious influences my consciousness as it is at the present time - ,y mechanical consciousness. And so, for that reason, someply by making impressions conscious, which is another way of saying, trying to wake up, I immediatley have an effect which is three fold. Proncipally, I become aware of my physical body. My emotional cenetr plays a part and my mind starts to clarify because the transparencies of the different coverings change. And, it is as if my subconscious gradually moves into the direction of my consciousness and, merely because of the presence of that, the subconscious being of a different rate of vibration, it effects the condition of my mental state. It becomes a little complicated when you look at it that way and, at the same time, you have to realize that these things take place not just one after the other. It is the totality of myself which gradually changes into a different kind of a being. And it is the level of being that I am interested in. And the level of beinb is depehdant on how it is made up of three centers and not one. And, it may be, as I said, emphasizing one and not the others as much. And ~~probably~~ by concerntar ting on that, gradually my attitude towards work as a whole becomes quite different. And then,



what I call seeing my phsyical ~~body~~ center, is only a means by which I reach ~~at~~ a certain ststa of consciousness which involves all three centers. And ~~it~~ brings them the being on which I am at the present time, to a different kind of level in its totslity, not separately. You see, afterall what is tryong to wake up? It is tryong to create a condition of un~~it~~ty for oneself. And the unoty may be made up of a variety of different centers not all ordinary 33%. It is ~~never~~ equal. I am already in my ~~physical~~ body, the way it is, I'm already lopsoded. I'M not one-third physical, one-third emotional and one-third intellectual. I am probably 90% physical, let's say, 7% emotional and 3% inte~~l~~lectual. And now, at the samw time, I have the ability, if I really wish, to become one. If that ability didn't exist, there would be ~~no~~ hope at all for anyone of us. The ability exists for the moment to become one and to reach, under the influence of something that now I sincerely wish for myslef in the presence of that what I consdier higher than myself, to become, as it were, in correspondence with that. How this takes place, what it is that I translate this effort of wanting to wake up into an actuality of unity - that is a different process. But, the result is that when I am one, even if it is for one moment, my three centers have disappeared and have become an entity. And, in this ~~entity~~ the component parts are not one-th~~ard~~. But when they are one, they the, being the component parts, effect each other. It is inter~~est~~ing to see this because (...?) the possibility pf component parts. The untiy as such ~~does~~ ~~not~~ remain in existense. It goes back again to its component parts and it is back again in ordinary life. But, in the process of fusion, and again disso~~l~~ving, something takes place in that kind of movement from one center to become a unit, and from the unit to go back again to the center. And it is a kind of a motion,

a kind of a change which is quite unfamiliar to the process of ordinary living. And, for that reason, the elements that make up now this process of unification, now starts to effect the component parts because it is an entirely different way of functioning for them. So that, you can say, that in the state of entity, which is the state in which a certain form of food is deposited for myself to the account of my Kesdjan Body. In that state, that what now were the component parts, already start to fuse together in a more harmonious whole. It is only for one moment but it loosens the emotions; it loosens the mental qualities in such a way that they can combine in a normal, a real normal way with each other. It is completely opposed to the condition of myself when I am in ordinary life because there is very seldom a harmonious something in me that enables the three centers to be together for one particular aim. I spoke about that last week. It does happen and it can happen. I can concentrate in ordinary life on certain things with all my heart and with all my attention and, at that moment, I can achieve a certain form of unity outside of my consciousness. I don't know even what it is then only that I am so-called concentrated. Sometimes afterwards, I feel very happy because it means that I have really lived. But, the trouble is that when it reaches that point in an unconscious way, there is no further possibility for further development. It has lost its momentum and must return automatically to its component parts. The road with consciousness, if I try to combine these three centers, that kind of unity has in it the possibility of further growth. I only don't know how to apply the acquisition for more food. It is difficult for me to continue to remain aware or to continue to try to make impressions conscious. But by means of a certain method of dexterity which I can acquire, then the unity will start on its own, fusing together whatever is still left as

component parts and were not, at that time, harmoniously combined. And the further process of remaining and becoming more and more aware and intensifying it, means the re-arrangement of the three component parts into something that becomes harmonious for me, in a different way than my ordinary life would allow. This is the continuation in another octave where the Do is struck with force, for the following up of the next possible step. Now don't let's get too theoretical about it because all of that has to do with what I have as a possibility, and I will only find out what that possibility is, if I try conscientiously, constantly, consciously, to do that what now is possible for me to do, and not attention to the possibility that I cannot do it. Nothing is more deleterious to myself, to start out with something and, at the same time, negate any kind of an effort by saying "I cannot do it." It simply means I do not understand it or I don't have enough energy. But there is no question that I can do something. Exactly the same way as my mind never can be satisfied unless it can have a belief or a hope that something is possible for me. So, instead of saying "I cannot do it," or I find out that I cannot do it - it is an idiotic statement. I am weak. I have no ability. For that reason I will say, "I cannot do it yet." But it does not mean that I take away all the props out of myself and simply sit. What is it? I don't sit; I continue. That continuation is, for me, a doing. And I make an attempt and time and time and time again, without trying to negate myself but all the time hoping and, to some extent, believing that it is possible for me. It would be quite strange if I say, "I want to grow up," and then I say, "But I cannot do it." Naturally, if I want to grow up, I have a belief that I can grow up, and that sooner or later, I'll become a man. What is the function of Life? Life

means that it will grow. Otherwise, it is not life. It is death. The very fact that life exists means that I must continue to believe in the possibility of development. I may not realize in the beginning how difficult it is. That is another question. But my positive attitude towards it, is I believe in God. I believe in His existence. I believe that He can help me. I believe even that He sees me. This will give me the interest to wish to work. I don't care if I ever meet St. Peter ~~and~~ at the gate and God doesn't know me. It may be that that God that I think about is a different kind of God from ~~whatever~~ whoever may exist after the gate of heaven has been passed. I said the other day, maybe it would be quite surprizing if I come to St. Peter and he says, "Which God do you mean?" He has his own God and so have I and so has everyone. And for that we work, because that God, for ourselves, is the possibility of our own Conscious existence. And whatever that means in anyone, as far as work is concerned, that is towards work that we want to strive day after day. And, I have really no particular reason to try to define it even more. That what is for me the holiest, and the most sacred sanctity, my entity: that I can reach. That becomes God for me. And in the light of that, my mind, my emotions, all of them start to conform to the higher level of existence which belongs to the higher level of being.

QUESTION (Sydelle Keisler) I am confused about being objective to one intellect. A couple of weeks ago, as I remember it, you said that part of our mind can be objective to what is going on in the other part of our mind. I took it to mean that you can continue thinking while being aware of yourself thinking.

ANSWER: Yes, but it is a question of division of attention. It is a division of energy.

QUESTION: Well, when I tried it, when I tried to be objective to

my mind, to my intellect, once my attention was there, I didn't think. There were no thoughts.

ANSWER: That's right. But, you see, we made it in three steps and I repeated them a while ago. I start to try to work. I want to find a ~~method~~ way by which I can acquire a method of what is meant by becoming objective to myself. It is a different thing. It is a faculty of my mind which I don't have and I would like to get to such a point that the faculty actually starts to develop. Now, for that, I use what is the easiest for me, which is my physical body.

QUESTION: I did start with that and I find that I was able to be present to what I was doing and I also tried to see how my emotions were manifested in my physical body when I was irritable or irritated by something. And then, I felt being able to be present to those, I went on to try to see the third, of seeing myself think and that....

ANSWER: I'm afraid that it is a little too big a step. I think you have to wait with that but I will tell you how to do it and then perhaps it might have a certain result. The physical body answers to its own laws. It behaves in a certain way, purely physically. The emotional center is closely linked up with the physical center and, therefore, any feeling that I have is immediately noticeable in the physical body as a particular condition in which it is. Now, if I try to see that what takes place in my physical body and become observant to it, there is a possibility that from that, I can use the road towards my emotional center, to trace it where the effect came from. That is, the state of my physical body, from where it was instigated and I will land up that I will say, "my feeling produced it." You see, it is a way to reach my feelings. It is not a direct way/ It is not an observing of my feeling. But it is an observing of the effects of my feelings and trying to go

back to the origin of it. You know, very often one can come ~~to~~ then to a state, particularly if the emotion lasts, that you are then effected emotionally, altho the condition of your body is still there and it has served as a means to reach your emotional center. In exactly the same way, there is a certain line between your mental center and your physical center. You see, it does not go thru the emotional center. There are certain thoughts that produce an action. There are certain actions that can be traced to certain thoughts. And you have to separate now, the thought from the feeling. That is difficult. At the same time, you can see that the action or the posture or the way of a movement or the way of a certain expressions on your face was produced by a thought, sometimes an imagination, sometimes quite an extraordinary condition in which ~~your mind finds itself~~ your mind finds itself. Nevertheless, it is a mental process that produces the result on your physical body. Now, I become aware of that state, and, of course, I now try to trace it, where it came from. All this is much closer to analysis than it is to observation because, you see, for that kind of process in tracing it back, you have to use your ordinary mind to do it. So, in doing this, you are not awake but you can come to the realization that something has produced it and now, when that is clear, and again you become aware of the state of your physical body, you can then, at the same time, see the thought process that went into it. You see? Only for a moment; not very long. But, you ~~can~~ become much more familiar with the behavior forms as being caused by different forces; one emotionally, one intellectually, instead of simply making a statement about the condition of your physical body as effected by physical effects. Let's say it this way. I become ~~like~~ and I can sense the condition of my body if I take a hot bath or a cold shower. It is an effect

that is physical on me. Hot water creates a hot condition of my skin and my flesh. But, if I'm angry, I tighten muscles, or I take on a certain ~~position~~ position or posture or stance or whatever it is. If someone tells me something that is of interest to me, I will probably do like this with my head, physically becoming completely engaged in the thought process that is awakened or evoked. So, you see, there are differences in that way, in that form of behavior. It's all behavior. It all belongs to the physical center. If you try to do things differently, that is, try to apply what you know about a method of becoming awake and objective to yourself, I think you will have a very hard time trying to focus that form of energy on your feeling process alone. I doubt very much that you can do it. At most, you can come to the statement that they exist; that there are emotions. But, the emotions themselves <sup>you</sup> will not see as emotions of a rate of vibration. You will see them as an effect on your body. Now, a thought can be kept quite separate from your body and it is possible to have thought in a certain part of your mind without showing physically that you are thinking. It is possible for you, particularly with the front of your mind. A person's thought process, formulation process, can go on when you sit in a chair without moving and no-one will ever know what you are thinking about. At the same time, you're thinking. Now, if you want to observe that, you will have a hard time tracing the origin and the direction which it goes. The only way by which you could do it, is if there was enough of that kind of faculty developed in the back part of your mind, that it becomes aware of a thinking process that is going on in the front of your mind. That's probably as far as you can go. It's not hopeless, but it's a very difficult thing. The first opening of becoming clear is that you can follow a thought logically



to its conclusion. This is the way, after one has used the body as a means to reach the mind.; then in becoming observant regarding a mental process. I now start to extrapolate from a condition in which I now find myself with a thought into the possibility of how such a thought will develop in me. But again, it's a little bit (...?) .

QUESTION: (Terry Owens) I tried to do the same thing but not from the point of view of trying to become acquainted with that which is just feelin, or that what is thought. I had understood from the way you had spoken about it, that there is something that is my Self,; that lives in my centers, and that I could become... I could remember my Self and find my Self as it is in my centers. Is that correct?

ANSWER: It is correct. And it is also true that by means of that, one can reach then the centers very much in the saem way as one reaches it through/<sup>the</sup>entity to its component parts. It's a different process. It is something that I become more interested in ymy Self becoming more unified. And then, being in that higher level of being, try to go back again to my ordinary functioning and find them as work. You see? but, for that, it is necessary that you see the relationship between a center and Self. ~~Yknow~~ You see, the Self that one tries to discover through or by x means of centers, is not as yet your Self. What you first uncover is the possibility of all totalities of all Selves being outside of you, which became manifest when you started to grow, when you were born. At thattime, part of that Self became manifest in you, kept ~~back~~ its Essence as such, and gradually became youx because of its manifestation. Now, I try to reach this all over Self again, very much like what is for me infinity. I try to reach it by finite means - the limitations of my physical center. I become now, regarding my physical center, aware of its existence

without identification. If I don't identify, I eliminate the manifestation. You see, I become, regarding my physical center, independent of its manifestation at that time. This is the meaning of non-identification. It loses its form. It is still there as life and, at any one time, can continue to manifest, only I become aware by seeing through the outside, the covering which is my physical center representing Self. I see Self, You understand that?

QUESTION: I can't understand why I didn't see that?

ANSWER: No, because the adjustment has to be made your your Self first. That what can recognize Self can only be recognized by Self. Only when you are one, that is, when you yourself become one when you are yourself, you can recognize the manifestations of your Self through your component parts. Let's say it in another way. If I am one, I do not know what I am unless I can divide into parts. If I am one, I am one. I have no further desire to see ~~myself~~ my Self as represented through my physical center because I am already. It's the same thing. It's on a different plane. ~~It's on a different plane. It's on a different plane. It's on a different plane.~~

QUESTION: I see where... I understood that this was to be tried ~~x~~ after I had become collected. And this is what I tried. And then it seemed that if I were to continue as you had directed, that I was to intensify and really collect my Self...

ANSWER: Did you continue to be awake?

QUESTION: Yes. But this isn't what happened. It took me time to become what I consider ~~xxx~~ collected. And then I tried to go through my centers: my physical center as it was, my feeling center as it was connected to my body and my thinking center as it was in association or whatever was in the front of my head.

ANSWER: Did you stay awake during that time?

QUESTION: Largely yes. I did.

ANSWER: Are you sure?

QUESTION: Yes.

ANSWER: That is the difficulty.

QUESTION: I think I did. No, I know I did.

ANSWER: If that is the case, then you have gone through a period where you have no interest whatsoever in anything of your manifestation.

QUESTION: But there were no manifestations.

ANSWER: There were manifestations in that you kept on sitting.

<sup>Y</sup>  
You remain aware of yourself.

QUESTION: But there was no feeling. There was no feeling as connected to my physical body. Absolutely nothing.

ANSWER: How long did it last?

QUESTION: Well, I collected myself for ten minutes approximately and I tried this for approximately another ten minutes. And there was no feeling whatsoever. There was my body and there was something which was not my body. But I don't know quite what that was really. I mean, I don't know what I would call that.

ANSWER: Good. In a state of unity, if one reaches a particular combination of fusion, there is a little time in which no further action wants to take place.

QUESTION: On the part of?

ANSWER: On the part of your Self. And, in that period, you will not have feeling; you will not have a thought, you will not even know that your body exists. But you do know that you exist as being. It sounds now quite curious.

QUESTION: Yes. It doesn't match what happened.

ANSWER: Yes, it does match because what happened was that you were without feeling.

QUESTION: And without thought.

ANSWER: But you were not without body.

QUESTION: I was cognizant that my body existed.

ANSWER: And where were you then? Where was this cognizance?

Where did that take place?

QUESTION: That was within my body but I would say it was not my body.

ANSWER: It was separate?

QUESTION: UYes. But it was contained within my body It wasn't somewhere in a different part of....

ANSWER: Let's assume it was contained. Could it ~~separate~~ separate?

QUESTION: And leave my body? Well, I once almost had that experience but I lost it. But I don't know whether it could. Could it?

ANSWER: Yes.

QUESTION: Is this what I should aim for?

ANSWER: No, don't aim for that. Only aim for becoming united. In that state that can happen. And when that separation takes place, there then can be a desire to come back in your functioning.

QUESTION: For myself?

ANSWER: For your Self.

QUESTION: Then why do this exercise? I can't see what...

ANSWER: Because when it comes back, the emphasis is on yourself and not on your functioning. The emphasis is on your inner life and not on your outer life.

QUESTION: Yes, but it seems that when I try to collect myself without trying to find Self the way you described to try, that it isn't really that different from the way I ordinarily try to collect myself. I mean, the way I try without trying to find Self.

ANSWER: That is why I say you will have to have this period of inaction, or having lost interest. If that is there, it can return. If that isn't there, then you are in ordinary functioning only in a certain little bit of a form of loosening yourself up

a little but more from ordinary life. It has not that kind of reality.

QUESTION: I don't think I understand.

ANSWER: I know, you are confused. You keep on trying. You will see what I mean after a little while/

QUESTION: But should I keep on trying the way I've always tried or the way I tried this week.

ANSWER: This week. You try and then try to come back to your physical functioning; that is, walking, without losing the realization of yourself. What takes place is the change of the accent from outer life, that is my ordinary functioning, into something that is your inner life. It is the change of ~~point~~ the point of gravity/ And when it starts to move towards this inner life, there is a moment in which it must, as it were, anchor itself there. Time is necessary for this, that is, a period of adjustment. After that, when it is, it can have a wish to go out. But that process requires I remain awake. That's why I say it is difficult because the possibility of falling asleep is right next door. It is as if you are walking on the edge of the sword of Damocles, You know you will fall off one way or the other. It is extremely difficult because we have no facility as yet to have that kind of faculty without thought and without feeling. It is the objective faculty which I then make. It is the only means, the only road, between my outer and my inner life. And, as I say, try it again and again. You will question it. You will think you fool yourself. Sometimes you get a realization and you will say, "Yes. This is more like it. It has a better taste." But, as soon as you say it has a better taste, then you are back again in ordinary life. Things of that kind will happen all the time. But at least it gives you the possibility that it can be at certain times and for that you keep on working. Try it again this week. It doesn't apply to

everybody what I just now said. Don't try it theoretically.

If you have an experience, alright. If you don't, you can wish for it, but don't try. It is then all wrong. It comes when it comes if it can. If you start ~~know~~ to wish for it, it will never come.

QUESTION: (Mr. Kingstone) I tried to self-remember, a task which I gave myself. This task concerned things which happen in a moment. For instance, walking through a door or in the subway. I have this particular difficulty: When I try to remember myself, it is mostly the task which occupies me too much. I really do not know exactly how to divide. As a matter of fact, if I don't do the task right, I (...?) because at least I feel that I did something wrong and I'm shocked. But, if I think: ~~about~~ this is the door; now I have to remember myself, it is very difficult not to think of the door at the same time.

ANSWER: When you see the door, the door reminds you to try to remember yourself. What do you do then?

QUESTION: I try to see my body.

ANSWER: Good. So, if you accomplish that.... can you?

QUESTION: It depends. You see, in the subway, it is a little difficult.

ANSWER: So you must not do it then. You do it at other times where you have more control or a control over what you do.

QUESTION: My question I want to ask is this: if I have some preparation naturally it is...

ANSWER: In smaller things like this, it doesn't matter really so much because it is a rather small thing. I stand in front of the door. I wait for a moment, The door reminds me I have some work to do. And I wake up with the fact that I stand in front of the door. I try to extend it to the extent that I will, when I move my hand and turn the knob, that I will remain awake. But, I

don't think I will stay awake. Yousee, there are other conditions not like the subway. There is my ordinary mind which already says "I see the door". Part of my attention will go there. I give a command to my arm to move. Part of my attention goes there. With that I have a thought. I cannot help it. My attention is immediately divided. I can stand and keep quiet for a moment and then concentrate all the attention on becoming aware. But, as soon as I start making a movement, part of my energy goes. When I have my eyes open, part of my energy will go towards the (...?) which take place for my eyes, and to my head. So, when even I say, "I am awake" and "I now wish to remain awake while I extend my arm", I have to be very careful that I hold on to what I have. You see what I mean?

QUESTION: Yes.

ANSWER: Then simply apply it only at such times when you are entirely master of your own conditions. Don't allow anyone else to interfere. You are in front of the door. This is your task. And you know that this is the kind of task that you possibly can do. And you watch it. You go through the door and you remember that you should have been awake but you weren't. Make yourself go back.

QUESTION: I do.

ANSWER: Good. And do that and do it only in such conditions. Reduce the task to the conditions that are most favorable for you, that you know already by experience I would say.

QUESTION: Shall I cut out all the others?

ANSWER: I would. I would, because it is bound to be lost. It is so difficult. It is the same way as I say I want to observe myself while I am talking. That is practically impossible and when one is really honest, you can guess at it; you can hint at it a little bit. But there is quite a difference between that kind of



a state and a state of realization that I exist.

QUESTION: (Largely inaudible --- mention of telephone) ~~But, xxxxxxxx~~

ANSWER: But as soon as you pick the telephone up, maybe you are already lost when the other person's voice starts to effect you. But, of course, you can try it. These are the little things that you have to try all the time. But preferably not dependant on someone else. When I say use the telephone in order to wake up, it only goes ~~xxxxxx~~ to the point where I hear the other person's voice. Then probably I am lost. During the conversation, I will have the chance every once in a while to see myself. And then I walk around and get an impression of myself but I'm not really awake anymore. You see, keep it but reduce it to much more simplicity for yourself and eliminate the other. For the time being it's not important, that is, as a task. You will have realizations of finding yourself in the subway, seeing yourself. And, at certain moments, you will see yourself go through a door. But don't link it up with a task.

QUESTION: Just two or three small things where I am sure I can do it?

ANSWER: Yes. Not overdoing it. You will lose interest because you get (...?) and then you can not do it so it is discouraging.

QUESTION: (Alice Watson) I've been in an experience today at the office that was novel and not my usual sphere. I has to take dictation from someone else and I ... because it was rather exciting to take this work, and on my way to take it, I tried to be as awake as possible, and so that I could put my complete attention on what the job was. And this person dictated and his language was so beautiful and his content was so interesting. And I had to listen one hundred percent. Not only do that, but transcribe into shorthand what he said. And, all the time, there was a little something that said, "Don't get excited. Take care.

Don't get excited." Now this was going on as he went along. And I got the dictation all right and left and was able to transcribe it without any difficulty. I would like to know if that intense listening could be a state of awareness.

ANSWER: NO.

QUESTION: It's just earth life.

ANSWER: Yes.

QUESTION: Well, this thing tht was trying to caution me against excitement, what was that?

ANSWER: You try to remember that you should work and you are afraid that the excitement will prevent you from working. It was only a thought ~~process~~ process. Did you see yourself at certain times sitting there, taking down words without listening to the words?

QUESTION: Oh, I couldn't. I had to listen.

ANSWER: I know. You see, if you didn't have that, then you were not awake.

QUESTION: I could see myself.

ANSWER: When?

QUESTION: Working.

ANSWER: When?

QUESTION: While I was taking down words. But I did partially react to the words.

ANSWER: Well, no. You probably did all the time. But, at the same time, you could have at a certain moment, a certain flash or realization that you are working. You see, your mind (...?) takes place in a different place. Your mind can continue.

QUESTION: (.....?)

ANSWER: But were you awake? You see, you know enough what is meant, what it means when one is awake.

QUESTION: I think I was awake.

ANSWER: Good. Well, that is what you got out of it. It's not because

of the concentration. Because the concentration took place in the front of your head. But, the fact of existence, a realization that I'm here, I'm doing this, noticing that you are doing, comes much closer to the question of being awake to it.

QUESTION: But, I don't say I was awake a lot. Only for very brief moments.

ANSWER: No, I'm afraid you were enamoured too much by his beautiful voice.

ANSWER: No, just the content.

ANSWER: Well, whatever it is, Alice. Alright. But you can know for yourself.

QUESTION: I would like to... If I had been awake, would I have not reacted at all to anything that he said?

ANSWER: When you are awake, nobody can tell what will happen.

QUESTION: Well, that is what puzzles me. Because does awareness have a state of emotions in it?

ANSWER: Why shouldn't it?

QUESTION: Because of the activity that I understand not...

ANSWER: No, you have now to compare the state of being awake. The wish to become awake is a means to an end. The end is another level of being. You can call it that. The end also can be the possibility of another body or maybe it can be the development of two extra bodies. All that belongs to the description of the level of being. Now, in a level of being. in any level of being, there are functions. In ordinary life, there are what we call the three functions of which one is emotional. On a higher level of being, if we can theorize about it, a level that we say is comparable to the twenty four laws, comparable to the planets, on that level my being is composed of Body Kesdjan in the first place, potentially of soul, and potentially of super soul which I usually don't talk about because I'm here on Earth, still has, on the level of being

belonging to planetary level, exactly the same relationship or proportion as I have in ordinary life. The only difference is that it is lighter. It is of a different kind of quality, density. But, otherwise, it is exactly the same. It has less laws because it is lighter. Therefore it will not be effected by certain laws which have to do with ~~which~~ weight. And the further I would grow, theoretically, the less laws would have effect on me because the more light I would become. But my functioning remains exactly the same. That is, I will have an appearance, I will have an emotional center which functions correctly and I have an intellectual function which is not as yet developed like my emotional body. I now talk about the planetary level. On the planetary level, the relationship between that what is my emotional center and my intellectual center is very much what it is ~~between~~ at the present time between my emotional center and my physical center. Perhaps it is better to say it is very much ~~it~~ what it is to be in my physical center and my emotional center in ordinary life. I don't want to say it that way because my emotions are not to be compared with my physical center. Only on a higher level, my kerdjan body becomes for me my physical center on that plane. But I have a range of emotions which is much wider and much finer and subject to much more possibility of being effected on account of its different rate of vibration. The amount of work that is necessary on the Kerdjan Body is very much the same as work on the ordinary physical center. Even God himself has to work.

QUESTION: (Ruth Axelrod) Last Wednesday morning when I thought over the task you had given me the evening before, to translate any thought of work into an effort of being more conscious, it occurred to me that, for one thing, I did think that this would be possible for me to do. And also something in me has very strong resistance

to trying to work just like that, because at one time, I did try every time and as much of the time and all of the time to, every time I had a thought~~x~~ to make an effort, that I would. It did occur to me though, that what I could try would be that every time I thought of work, to try to cut off the thinking and begin the work sooner.

ANSWER: And you did that?

QUESTION: I was able to do that on Wednesday and Thursday morning. When I would find myself thinking of how to make an effort, I began to think of how to make an effort, and make a move/<sup>ment</sup>~~to that~~ towards consciousness. And to work without words as much as possible.

ANSWER: Yes, if you have objection to falling back into that old rut that you used to do, where every time you had to think about it, you had to work. That is, it's exactly, as I say, you have to kill that kind of behavior. So that now you take on this task that I gave you and you take put certain moments when you think about it and where you also can convert it. It doesn't mean that you can do it at any one time.

QUESTION: No, I certainly found that but.

ANSWER: But the time when you can do it, you make an honest effort to transfer from a thought or to go from a thought into an actuality of being, of being awake. It is useful. And it does not last that long. But there is only a very small amount of attention that goes then in another direction. You have to look at it in that way. You hold up your ordinary flow of attention in ordinary life. You become, for one moment, master of that. You hope - you send it now according to your will. It is a will into a direction of being awake. Then it peters out and you are back again. And you do this every once in a while when you can. And it is as simple as that. And it is not much more involved

than trying to do an exercise in the morning. But I ~~divide~~ it over the whole day.

QUESTION: Yes. Well, on Wednesday and Thursday morning, I was able, when I wished, to move in that direction and to obtain a concrete experience of that. I knew what it ~~is~~ was I wanted to reach and I knew how to get there. But later on, this knowledge, or whatever it is, became muddy. And, I would almost say, I finally reached a point where I didn't know which way was up.

ANSWER: That's why I say you have to make it more specific because there is nothing really very difficult about it, and why should it be muddy?

QUESTION: I don't know.

ANSWER: So when it is, then, at that time, come to yourself.

QUESTION: I think I need to be more quiet.

ANSWER: I believe so. For this week the same thing for a maximum of five times.

QUESTION: A maximum of five times?

ANSWER: How many? How many did you have this week? A hundred?

QUESTION: I mean, when I can do it, I can do a great deal of it. And when I can't do it, I can't do it.

ANSWER: Nevertheless, a maximum of five times for the whole week. Alright? Because if there are too many in the day, I'm afraid also that day is lost. It is not trying to be awake. That is, it goes more and more into a thought. You are reminded and you don't do it.

QUESTION: Well, no. I was pretty careful about that.

ANSWER: Yes. I'm only afraid of that. Five - and then your task is over for that day. Next day again five. All through the week.

QUESTION: That ought to be interesting.

ANSWER: It will be when you report on it. Alright?

QUESTION: (Robert Viespi) I'm interested in saving energy, conserving energy. For the last two weeks I had a pretty full two weeks of activity and I was in control of it to a pretty good extent. And it's given me a gratifying feeling to know that I set out to accomplish things and did accomplish things. But at the end of each day usually I have a feeling that I've wasted a great deal of energy in playing parts. What I mean is: most of the day, at work with a variety of people, I seem to ... it's my impression that I play a different role for the different people I come in contact with. And it takes an awful lot of energy. Because I think I am capable of working without playing anykind of a role because I don't care about these people/

ANSWER: Why do you play roles?

QUESTION: Your question makes me go back to what I just said. I guess I do care about them.

ANSWER: I think so.

QUESTION: There are times when I don't care, There are times...

ANSWER: What would happen if you didn't play a role, so-called?

QUESTION: I can't say nothing would happen. I don't think anything drastic would happen. But I am sure that I will experience.....

ANSWER: And you think you lose energy that way?

QUESTION: Yes.

ANSWER: Do you lose energy also because other people are what they are and they effect you?

QUESTION: Yes. I find that I do this and this is, of course, ordinary life but it's still a waste of energy. I seem to analyze them or to right away get an impression and say, well, this technique will work for me with this person and so forth. It's not always right but this is the way I go about it.

ANSWER: How much energy do you ~~wastexeto~~ waste in ordinary physical activity?



QUESTION: More than I used to. What I mean is that, you know, I'm not a person well-adapted for a real physical job and yet most of the time I'm involved in something that is physical.

ANSWER: Is it heavy?

QUESTION: No, not very heavy. At times, there are times when it is.

ANSWER: Start with that; with your physical behavior. Try to do only that what is necessary for that what has to be done.

QUESTION: This I've done. I don't think I ever really pick up something without being really conscious.

ANSWER: Now, regarding the (...?). That is, emotional center. That is involved with different people you work with. Try to cut off whatever you now feel about the others. It probably will include not having to play a role. It might set up a certain anxiety or a certain fear. At the same time, you don't have to spend your time in either feeling or not feeling regarding such people, that you would criticize them or like them. You are not trying to get any favors one way or the other. You just work. And whenever a feeling comes up, you say, "No. I have no interest." You know what I mean but that?

QUESTION: Yes. It's going to be very difficult.

ANSWER: Good. But you try now already to visualize how it will be. I'm sure it will be difficult. But you have to catch it and you have to start somewhere, and not allow certain feelings simply to play the dickens with you. But your thought process is even worse. I'm quite certain that there are a tremendous number of unnecessary thoughts; having to do with other people, having to do with what you would like them to be, having a certain criticism that will come up, or having a certain kind of hope that when you are not with them, that you will then be able to do this or that. Now, in the first place, try to think only -- that is, you will not be able to do it, but try, -- to think when you are doing something what you are doing to be there with your thoughts also. You see?

QUESTION: I don't think I understand.

ANSWER: If I lift a lid up, I get hold of it with my hand. My thought now is occupied with this thing and it is necessary that I exert a certain force in my arm so that I can lift it. But, at the time, I'm not thinking about that. You're stirring sometimes, yes? Pots, cooking, so forth? Try to stay with the stirring. Does your mind wander?

QUESTION: Yes.

ANSWER: Good. Don't let it. Alright? This is one side. The other side is: since conserving energy is very closely related to receiving energy, you know introduce something else. You have a chance to telephone? Twice a day?

~~ANSWER: At least once.~~

QUESTION: At least once.

ANSWER: At least once. Good. At least once, you will call up somebody from the group, somewhere, where they are. You can select whoever it is. And while you now call, you tell them that the reason I now call, is that I would like you to send me energy. It's a very interesting ~~but~~ thing to do. The other person will become engaged. They will try his or her darndest to send energy. You will put yourself in such a state that you would like to receive. In that state you will relax. You understand?

QUESTION: Yes. Can I do it when I need the energy?

ANSWER: Yes, ~~you~~ you can do it anytime. Anytime. And you don't have to -- if you call anyone of this group, they will know -- you don't have to explain particularly. But very often it is quite necessary that I understand how much I can depend on other people. And, without other people knowing, I can put in my voice something that I need help. And when the other person becomes sensitive to that, then the other person will respond. Now, not everybody will. It depends entirely on how you put it. In this case, I've said you

you can ask for it. But sometimes it is a little unusual. And you call up someone out of the blue sky. And the other person starts to think, "Why does he call me up?" It's already something that I then feel something that is required of me. In that way, there is a possible relationship that is established. And it is the beginning of something regarding solidarity ~~in~~ a group. First one does it in a physical way. Then one does it by means of thought. Then one does it ~~by~~ means of (?) containment (?). All three different levels and three different methods. It is then, sometimes, particularly in the last case, as if you try to be and are open to the various thoughts of others. And in reverse way, you become responsible for the thoughts that you have allowed about others. It is a very interesting thing to look at a group that way, and how a group, as a group, can help each other. We will have to do ~~away~~ with many things that we think about others; and how we dislike so and so; and how, we ourselves, are much and much better; and not allowing a certain jealousy to creep in or a little bit of gossip or hate ~~xxx~~ or things that ~~xx~~ are really not right and we know it. And we spend our time on it that we become responsible for the maintenance of the level of other people. On the basis of work it is a very important thing. If the aim is a common aim, if the aim is for all of to become conscious, and to help each other and know that we can not all be, at the same time, conscious, then, by means of this kind of exchange, simply illustrated only by means of a telephone call. But later on by being and by sitting and remembering oneself and knowing then because of this that something can go out to others and others can receive. It's quite necessary to know what it needed~~x~~ for it: for yourself to have to be ~~ma~~ture because you become responsible for that what you send and you can not simply indulge in anything that, for yourself, would be selfish. You have to think of others

and maybe you will (...?) and you may vary it. You take one day, one person. And you promise yourself at certain times during the day that you will think of so and so. The person may not know it and may not even ~~xxx~~ receive it. But you will know. And the same way, anyone else can do that, and you ~~may~~ can sometimes profit by it. We haven't even touched the possibility of working together and still, someday, we'll have to learn it because that is the common clearing ground of all kind of misunderstanding. And among us there is a great deal of misunderstanding because we don't allow each other the time even to come to ourselves, to make allowances for the thought process and the emotional processes that take place. And we think that ~~it~~ it is necessary to put it on an ordinary basis of liking each other and disliking each other. It has nothing to do with it. It is a question of exchange of level of being and, in that way, I am, and anyone else, I wish to be. And then I have towards that task for myself the proper attitude - so help me God. Now, if you can introduce this in your work, in your daily work and you start it and you see it, during the day, and you come to yourself and you remember then the task of yourself as your life, as a representative of some ideas in which you believe and for which you gradually would wish to become responsible, and which you then, for the time being, carry the level so that it will correspond to that what is required by such ideas. Then you'll have towards the ideas an entirely different viewpoint. And you will become open towards the possibility of being effected. And you will then respond to that whatever your understanding is of that kind of living. And your day will be entirely different, because you will live for a definite aim. And that what is your ordinary work is only instrumental to help to remind you to bring back, time and time again, to yourself: Who is doing this? What is there of me now, present to that what is my ordinary functioning?

And how can my ordinary functioning now remind me to be what I should be or, rather, what I wish to be. And for that, I now wish. Let's say for one hour. For one hour, I spend the time as if I am in the things of my father. It is really that. I try to introduce into living a different kind of quality; a different kind of color. And I, myself, wish to submit to that. And with that, I become transformed. Try it that way, You will save energy. You will save a great deal. And, after such a little period, which you might repeat in the afternoon again, and in the evening again, after that, one has towards life quite a different attitude. And one has towards other people much more almost a brotherly feeling of all of us wishing something worthwhile for ourselves and for each one of us. And to help each other and to really try to understand our place in regard to each other. I'm not talking theory. I'm talking very practical work, very practical among us. Something that we can do and of course, we don't do it because we don't think about it. Think about yourself; who you call and why you call, when you call and what is the result. Do you ever put it on the basis of wanting to exchange regarding work? Or is it because I've forgotten the telephone number of somebody and you want to call so and so who probably knows it? As such you know, it's a good task for each one of us to contact one person a day; a different person, for a whole week. And then to do that for the simple reason of: to help yourself, to remind yourself to remember, and to help the other person maybe by some means or other, without saying it -- by means of your voice, by means of your attitude, by means of the way you say whatever you want to say, to help the other, for Heavens sake, wake up. Maybe you can do it. Maybe it will establish something which is worthwhile for us to understand. We have to work together much, much more. Work is much more serious. I don't

think we have as yet tasted the seriousness of it, to ~~live~~ with it, to have it within us, and to try to express it in some form or other, and not to be afraid of it, and not to let things that we don't understand go, as if they will be settled by themselves. They never will be settled. To take account, to see each other, friends, enemies, little acquaintances and honest and sincere relationships; to see all of it and your place in it. And then to pray to God that you can do something of that kind for yourself and for others. The amount of effort of that kind, the amount of energy that can be saved, the amount of energy that could be produced, that it actually could have the effect on all of us which is so tremendous that we wouldn't even know where this would go and how you then could work, and how conscious you then could be. I wish that for all of this week, in all sincerity. It's not in the form of preaching or even admonition. In that way only could we help each other and perhaps be true to the ideas of Gurdjieff. It is a task; a task for all of us to understand what is meant and to carry that. You remember Ashiata Shiemash? It doesn't stop at the point where one is effected. It has to continue to the point where those that are effected do, in turn, the same for others. We're a long way off from that. But, at the same time, something of the proper attitude has to be there. And we must not forget it. And we should even be open to the possibility that someone else reminds us. And then we say, "Thank you. You are quite right, I forgot." The admission that we forget is the first step. And then, maybe, we learn. It still takes time. We don't know, in the beginning how to do it when we are, let's call it, confronted with something that's unusual and our hands are quite unable

even to take hold of it. But still, it has to be done, if ever anything of this kind would continue to exist. So, for that, I honestly hope. Try to see work in that light. Try to wake up to that. Try to make the effort for yourself to be awake. All the time remembering: that is work, not the thought, not the feeling - the attempt to do something, to give yourself that kind of, you might say, poke in the ribs, to change, to convert thoughts and feelings into the actuality of being. And then, to be awake to the fact that you are in that state. You make up your mind what you wish to do. I hope you do it. Goodnight everybody.